THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE YAMUNA—V.

By K. S. Ramaswami Sastri, B.A., B.L.

Surrounded by the mild-eyed gentle cows
And joyful lads untouched by evil ways
And girls who were incarnate Love and Grace,
Whose hearts were Purity's self-chosen house,
He came in sweet fulfilment of his vows
To them upon thy banks in sunlit days
And sang his sweet and world-enchanting lays
Which did in hearts high Godward thoughts arouse.
What rapture great! O what a blessed sight!
The emptied heavens the absent gods did mourn
Who came to hear His songs by thy pure stream
And feast their eyes with that Supernal Light
And far beyond the universal bourn—
Aye ev'n in hell was felt a bliss supreme.

The Hindu Message

THURSDAY EVENING 9, MAY, 1918.

The Delhi Conference.

That the proposals formulated for adoption at the Conference would be passed with cheerful unanimity was a foregone conclusion. India has always gratefully appreciated the gifts of British rule. India is also fully aware of the aims of the German war-party and the objects with which Germany has entered upon this war. Further, India is aware that the resources of the British Empire are quite equal to the task of overthrowing German aggression in the end,—though the fortunes of the opposing forces may flow or ebb from day to day in the several gigantic encounters which make up the war. Hence the assembled Indian princes and the representatives of the Indian people have had no difficulty in accepting the proposals formulated for adoption at the Conference, whether they relate to the question of recruitment or that of funds and production of materials of all kinds. War work of all sorts and descriptions will be eagerly and cheerfully taken up by local committees everywhere, and an ever-centralised bureaucratic government will not find the least difficulty in co-ordinating local efforts efficiently and speedily so as to place all the resources available in men, money, machinery, and munitions where they are needed for averting the common danger to the Empire arising from the threatened invasion of India.

His Imperial Majesty's gracious message,—the reading of which by His Excellency the Viceroy proved the inauguration of the Conference,—itself placed clearly before the assembly the needs of the Empire at the present crisis and the endeavours that have to be made immediately or in the near future. The Viceroy who followed made a speech which was its necessary sequel. He made a clear pronouncement on the situation of India in respect of the war,—how Germany, having failed to gain access to the Persian Gulf in order thence to harry Indian Communications and Commerce and having failed, also, by intrigues and terrorism in Persia, to bring war to the confines of India—failures entirely due to the glorious successes gained by the Indian army in Mesopotamia—was now availing herself of the Russian Revolution and the anarchy following upon it to pass through the "door" thereby opened, to pass through Southern Russia to the confines of Eastern Persia and Afghanisthan. At present, however, Germany is fully occupied in "the stupendous struggle" in the Western front. But German "pioneers of intrigue and agents of disintegration" are active in the East. Hence the assembling of the Delhi Conference so that we may be enabled to "close up our ranks" and to make every preparation for meeting the possible contingency or danger of an invasion of India.

His Excellency made full acknowledgment of the efforts and sacrifices India has already made. He said:—"If the war were to stop to-morrow, the tale of India's share in the great war would form no unworthy page in her glorious annals. Her sons have fought not without glory on every

R Krishnaswami Sastri,

front," But victory is not yet achieved, and therefore India has to make further endeavours and contributions of all kinds in the cause of the Empire, and to the fullest possible extent of such resources and man-power as she possesses. The report of the sub-committees appointed at the Conference fully provided for meeting the demands now made by the Government of India, whether they related to the production of war-materials, economy in the consumption of food-staffs, the regulation of railway traffic or river and ocean transport, the checking of the undue inflation of prices, &c. The Conference, at its second meeting, endorsed the proposals of the several sub-Committees on all these points and gave an inspiring mandate to every one present to spare no sacrifices and make every possible endeavour to assist our rulers in securing an early victory over the common enemy of the Empire and of humanity.

There is no need to prove—indeed, all India's past and present goes to prove—that, to use His Excellency's words, "India remains now as ever true to her salt." Her contributions in reply to the present call, whether in the shape of war loans, war subscriptions, or otherwise, will bear further testimony—if, indeed, such were needed,—to the same fact. But one question remains still unsolved. The Viceroy said, in reference to the war situation, "the house is burning." To that statement the Conference gave the appropriate reply by accepting the various proposals placed before it in regard to recruitment and contributions of materials of war. But, *within our own borders, there is another house burning.* A Community and Civilisation, once the greatest in the world, the centre from which the radiating light of the human spirit pervaded the entire globe, the land where was concentrated the fabulous "wealth of Ind" and the finest products of the world's culture, art, and industry, the mother from whose fertile womb sprang unnumbered heroes whose exploits and fame are but rarely or not at all matched in human annals,—this land of marvels has by slow steps fallen into a degradation beyond all example, has become bereft of all her former merits and excellences, and is now proud only of her position of a slave ignominiously grovelling at the feet of a few bureaucratic masters. Is India ever to remain a prey to poverty, famine, disease, and stagnation? No, a thousand times No! She has at last roused herself from her slumber of ages in response to the trumpet-call of one or two foreign philanthropists. Eminent sons of hers have arisen,—bent on recovering her former position of glory and power in the world. Hume and Wedderburn did not make their appeal in vain. Hardly a generation has passed since then, and already everywhere the flamboyant fire of patriotism is burning in innumerable Indian hearts at the full height of its ardent glow. The question of questions, then, is,—Is, or is not, India to regain her self-respect and self-consciousness so as to prove worthy of her place among the great communities forming the British Empire?

It was this question that the Hon'ble Mr. Khaparde raised at the Delhi Conference. All glory and honor to him for having raised it, in spite of a thousand disheartening circumstances,—also to those courageous

men, few in number as they were, who with unfaltering hearts, joined him in his appeal to His Excellency and thereby gave it force and dignity! His Excellency declared the resolution "out of order." So be it. For, there is no questioning of his ruling which comes with all the weight of his great name and supreme authority. But the Hon. Mr. Khaparde's resolution speaks for itself, now and for all time. If it has failed now, it will stand for all time. It will stand as the question of questions for Indian administrators and for the Indian politicians and people till it is finally settled, and at no distant date. But we cannot help expressing our regret that Indians should have been found wanting when they found their opportunity. Had they united in pressing their demand for the passing of this resolution, had the resolution been signed at least by all the British Indians summoned to the Conference, His Excellency would not perhaps have ruled it out of order.

We feel assured that none of His Excellency's *three* reasons for the action he has taken in rejecting the Hon. Mr. Khaparde's resolution can stand at the bar of enlightened reason. For, in the *first* place, the resolution, on the very face of it and by its very wording, cannot be placed outside what he called the "sphere" of the Conference. The whole-hearted enthusiasm of the entire Indian people can be enlisted in the mobilising of her man-power and resources when they are freed from their present unsatisfactory and degrading political status and thereby enabled to regain their national self-respect and self-consciousness. *Secondly*, we cannot agree to His Excellency's idea that the members of the Conference have not the qualifications needed to discuss the question. The question of self-government for India has been discussed *ad nauseam* in all its aspects within these few months past. Every school-boy knows what it is, and in all its bearings. Surely, the members of the Delhi Conference forming, as they do, the pick of Indian culture and patriotism would have arrived at a decision of supreme moment and value both for the Government of India and its suzerain, the British Cabinet now in power. *Thirdly*, His Excellency said :—"We should have to discuss many subjects,"— but only subjects bearing on the "scope" of the Conference. Many such subjects were discussed and decided upon. Why not this one, too, and indeed, no other subject could have a more intimate, essential and fundamental bearing on the "scope" of the Conference. As we have already more than once stated, the Resolution speaks for itself. *Fourthly and lastly*, His Excellency's reference to the ruling princes present and their political relations to British India seems to us altogether besides the point. They might have easily been asked to stand aside while the Hon. Mr. Khaparde's resolution was being discussed or voted upon. Only a very few ruling princes were present at the Conference, and no trouble or inconvenience would have arisen or been felt in consequence of their exclusion while the Conference discussed the bearing of the self-government resolution on the utilisation of India's man-power and resources to meet the exigency of the hour.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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Sir R. Tagore on Nationalism in India.

In his American lecture on Nationalism in India, though Sir Rabindra Nath Tagore's treatment of his subject is, as it cannot fail to be, interesting, his mind is not free from preconceptions and prejudices which prevent him from a correct appreciation of facts. Hence his conclusions are unconvincing and even absolutely erroneous, even though he clothes his views and observations in striking language and enunciates many propositions which bear the appearance only of being the ripe products of wisdom and reflection.

Sir R. Tagore's *first* reason for opposing the ideal of Indian nationalism is that India's mission in the world is not political. He says:—"Our real problem in India is not political. It is social." Instead of explaining himself, he goes on to say immediately afterwards,—"This is a condition not only prevailing in India, but among all nations. I do not believe in an exclusive political interest." Then why *emphasise* the position that "our *real problem in India* is *not* political." Later on, however, Sir R. Tagore seems to give the explanation we are in search of. For he says:—"The educated Indian at present is trying to absorb some lessons from history contrary to the lessons of our ancestors." Again:—"India has never had a real sense of nationalism." "We in India, must make up our minds that we cannot borrow other people's history, and that if we stifle our own we are committing suicide. When you borrow things that do not belong to your life, they only serve to crush your life." Sir R. Tagore also holds that "the mistake that we make is that man's channel of greatness is only one,—the one which has made itself painfully evident for the time being by its depth of insolence,"—referring here evidently to the airs of the superior person which our bureaucratic rulers are apt to assume in their dealings with Indians, whether in our public offices, public meetings, or legislative and local Councils. From these observations and reasonings, Sir R. Tagore draws the following conclusion:—"Therefore I believe that it does India no good to compete with Western civilisation on its own field. But we shall be more compensated if, in spite of the insults heaped upon us, we follow our own destiny."

We do not deny that there is no good reason for holding the view that India's mission or "destiny"—as Sir R. Tagore prefers to call it—relates to the soul of man, not to the accumulation of power in the form of the state and its rsources so as to hurl it at societies which are weaker, destroy their political and economic organisation, and reduce them to submission and slavery in order to exploit their resources and to utilise them for further expansion of territory and power. At the same time it is absurd to deny that India's healthy inwardness and spirituality has not prevented her from attending to the task and duty of state-organisation. Not only had India in her heroic age her Raja-Dharma or organisation of sovereignty but, in the later epochs when her national or local dynasties wielded power, she developed her *Niti-Shastra* or science of polity based on her recognition of the needs and circumstances of the time, while not neglecting entirely the eternal precepts of

Dharma handed down from heroic antiquity. The Vijayanagar Empire and the Mahratta nationality also did not neglect the organisation of the state which was largely based on the federal principle or ideal, though it was not pursued with the same clearness of vision or tenacity of purpose as we find in the conduct of their affairs by Western Communities and peoples.

Sir R. Tagore's *second* reason for opposing the Indian ideal of nationalism is that he is altogether opposed to the *national idea as such.* He says:—"I am not against one nation in particular, but against the general idea of all nations" He goes on to ask,—"what is the nation?," and answers as follows:—"It is the aspect of a whole people as an organised power. This organisation incessantly keeps up the insistence of the population on becoming strong and efficient. But this strenuous effort after strength and efficiency drains man's energy from his higher nature where he is self-sacrificing and creative." Moreover, "man's power of sacrifice is diverted from his ultimate object, which is moral, to the maintenance of this organisation, which is mechanical. Yet in this he feels all the satisfaction of moral exaltation and is therefore supremely dangerous to humanity," and also "perpetuates slavery in a large portion of the world." All this may be largely true, but the organisation ef the national and imperial state is the greatest and most prominent fact of the world to-day. A community which cannot develop in itself the idea of a national state-organisation and a firm belief in its political destiny cannot any longer maintain itself on the stage of the world. Even if it has what Sir R. Tagore calls "the strength of moral power," that phenomenon can only manifest itself and work for the ultimate good of mankind through the agency and activity of the power to organise and maintain a state. Otherwise, the community runs the risk of suffering total eclipse or effacement in the tremendous struggle for existence that prevails everywhere among the world's communities.

Sir R. Tagore's *third* reason takes the form of an attack on what he calls "the party known as the Indian Congress,"—an attack which we regard as altogether unjustifiable. He says:—"They wanted scraps of things, but they had no constructive ideal." And again:—"It had no real programme." Sir R. Tagore even goes on to say,—"It would be mischievous if the gifts we wish for were granted to us at once, and I have told my countrymen, time and again, to combine for the work of creating opportunities to give vent to our spirit of self-sacrifice, and not for the purpose of begging." This simply amounts to a renewal of the obsolete attacks on "the mendicant policy" of the Congress in making its demands for political freedom in the form of resolutions. The Indian Nation was born on the day of the birth of the National Congress, and it has now grown to a puissant manhood as is proved by the fact that the British Ministry has acknowledged the justice of its demands and the efficiency of its strenuous work of more than a generation past in preparing the Indian people for responsible self-government. The "resolutions" of a people united in a constitutional struggle for freedom ought not to be derisively

stigmatised as "begging," but must be construed as the dignified and resolute expression of a nation's policy and the goal of its persistent and patriotic endeavour.

Notes and Comments.

The Dewan Bahadur Tirthapati Zemindar of Singampatti and other Non-Brahmin and Anti-Brahmin leaders ought not to forget the fact that, even two centuries back, India was the richest country in the world. It is only since then our people have fallen into poverty and destitution. If, now or in the near future, we are to check their growing economic decay and disintegration, we must obtain a system of government under which we shall be able to control, if not the personal of the executive, at least its policy in regard to Indian industry and commerce. If we have at least the power of the purse, we can compel the Indian executive to take whatever steps may from time to time be needed to revive our decaying or dead industries in ways suited to our national genius and instincts.

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Another chief reason for the imperative need and demand for self-government is that India, so long as she is not allowed to look after her own affairs, will never be fit to rule herself and must continue to be what she now is,—the willing slave and the chosen plaything of her present bureaucratic masters and administrators, and so the object of unmitigated and insolent contempt to the other communities and nationalities within the Empire. Hence, she must regain her self-consciousness and power of self-determination before she can redress her present wrongs or avoid her ceaseless and continued sufferings.

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The Dewan Bahadur Tirthapati Zemindar of Singampatti, said in his recent speech at Tanjore regarding the Brahmins:—"They have brought to light a scheme with a view to appropriate all the power and influence in the land and to take over the entire administration of the country and the control of the purse." What is this scheme—this dark and diabolical plot—which has been weighing upon the Zemindar like a nightmare and disturbed his delights and dreams? Evidently he is referring to the Congress-League scheme of reform. Does he know, or does he not, that the scheme is one jointly framed by the National Congress and the Moslem League? Can any one in his senses imagine that two such public bodies will sell themselves body and soul to the Brahmins and place the present and the future of the Indian continent entirely under what the Zemindar calls "Brahmin power and influence"? That all India should in the conditions prevailing in India to-day, unite to concoct so transparent an absurdity can only occur to the diseased and perverted imagination of this nightmare-ridden Zemindar; and the fact that so preposterous a proposition should have been seriously enunciated before an assembly of modern Indians shows how unreal is this strange anti-Brahman agitation and how absurd are its pretensions to a hearing from any sane body of men. The Dewan Bahadur Tirthapati Zemindar has thereby shown that he has no claim for notice as a serious politician. He seems, parrot-like, to have only got by rote the lesson taught by the narrow-minded school of South Indian agitators who have become notorious as "the Chetty—Nair Combination."

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The absurdity of the contention that, under the Congress-League scheme, Brahmins "will appropriate all the power and influence in the land and take over the entire administration of the country and the power of the purse" has been shown times without number, and yet the Dewan Bahadur Tirthapati Zemindar is unable to discern the truth by thinking for himself. If he cannot think for himself or trust the Congress leaders in South India, has he at least the stomach to digest what a Northern leader like Babu Bipin Chandra Pal has to say? In his lecture at Tanjore on Monday the 29th April last, the Babu is reported to have referred to the Non-Brahmin movement in South India as

follows :—"Under real Home Rule an administration would be based upon the extensive rural franchise and direct representation of the people in the Legislative Councils. Non-Brahmins, being the overwhelming majority, would be found to have a far more effective voice in the Government of the country than what they can ever expect to have under the present bureaucratic administration." The same thing has been said times without number by the political leaders and others in South India. But the voice of truth can find no entrance into the minds of men filled with the passions of hatred and uncharitableness and therefore unable to take a sound and sober view of the situation. It is passing strange that men who have lived together for ages like brothers under patria potestas in a joint Hindu family should all on a sudden have contracted the malicious spirit which turns men into ravenous wolves and blood-thirsty tigers or even dogs contending for a bone.

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We have often in these columns pleaded for Hindu unity and harmony. We again entreat our Hindu brethren to close their ranks and unanimously claim our birthright of self-government. Without obtaining the privileges claimed under the Congress-League scheme, we are sure to suffer a further early decline in resources, stamina, and numbers which will prove a more appalling national disaster than any that the tragedy of the present world-war will cause to Europe. The plans of leaders, Hindu and Mussalman, have been well and wisely laid. But they can only be brought to fruition by presenting a united front to our numerous and powerful enemies so as to bear down all opposition.

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This is our first and most pressing duty. When we have got the instrument of self-government we require for the gaining of our immediate purposes, we can surely alter and fashion it to suit our Oriental genius and India's special mission among the nations. We cannot deny that there is much unquestionable truth in the view of those who maintain that the attempt to transplant bodily into India the institutions which have grown under the geographical and historical conditions of the West must prove a dismal failure. Whether in the sphere of politics, economics, or education, we must maintain the communal spirit which has ever been the dominating characteristic of Hindu ideal of society and social life. If we introduce here the competitive and revolutionary spirit of the West, we shall have also all the evils of Western society,—its perpetual conflicts of labour and capital and its interminable, international jealousies and animosities,—evils, which inevitably lead to the desolation and horrors of gigantic wars like those which have distracted and devastated Europe from generation to generation. It is the communal and organismal ideal of Hindu civilisation which has preserved to the Holy Land and the Aryan people their noble ideals of family solidarity, social harmony, and spiritual peace.

Olla Podrida.

We have after all had a suffrage meeting at Mylapore—the heart of Madras and therefore the pivot of the world. Is not a portion of Madras now the political and religious centre of the world as well? The resolution passed was that the political status of men and women should be the same. Mrs. Jinarajadasa is the new saviour and there are other saviours (Hindu in name) who soar under her protecting wings. We cannot but call to mind an incident that took place sometime ago at a meeting in England. A gentleman was occupying a seat during a meeting in favour of women's rights and a lady came a few minutes late to attend it and found all the seats occupied. The gentleman asked her: "Do you believe in the equality of the sexes?" She said: "Yes, certainly." He then replied: "Then I am not bound to give my seat to you. That was our duty at a time when women were our goddesses. Now we are perfectly equal."

* * *

The chairman—or rather, the chairwoman, I beg her ladyship's pardon,—demands that the All-India Congress Committee should publish its opinion at once on

the subject of the political enfranchisement of women. The Committee having solved satisfactorily the questions of autonomy, indentured emigration, communal representation etc. etc. etc., is now sitting idle with no work to do. Everything else has been accomplished in this best of all possible worlds. Why should this wrong alone be left unredressed ?

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I see that my old critic Mr. G. Annaji Row has begun his second campaign against me in *New India* on 2nd May and has tried to startle the world with many super-wise utterances from the Metropolis. It is difficult to understand what he means by laughing to oneself or at oneself. I suppose that his performance in *New India* is an exhibition of his powers in this direction. People may differ as to what is right and what is wrong. But does laughing to oneself or at oneself help what is right or stop what is wrong. Laughing at a bad cause helps the good cause which is sought to be spoiled by the bad cause—this is condensed wisdom and it is not the less wise because it comes from the Mofussil and not from Madras. Perhaps he thinks that Madras—especially in the person of one Madrasi—has got a monopoly of wisdom. Let us take the instance of the war as stated by him. It is service rendered to the war to laugh at people like him who overdose the world with speeches full of sickly sentimentalism and prevent us from living healthy lives and preserving our great ideals of social and spiritual life inspired by a passion for union and unity.

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He objects to my fun "being serious enough in all conscience." Fun that has no basis of seriousness will be froth and foam like his fun, which is not "superlatively sparkling" and is at the same time bereft of all seriousness. His laboured and unseasonable references to "Our Day" celebrations are like the dance of an elephant—uncouth and ridiculous. He adds to his many accomplishments the rare faculty of distorting what others say. He says that the world will not be saved by ridicule. It will certainly not be saved by ridicule of ridicule—at least by such ridicule as his which is ever on its knees before every loud-mouthed speaker scattering pretty fireworks of rhetoric over the heads of wondering audiences. It is people of his type—undiscriminating in their enthusiasms, full of sickly sentimentality, and cursed with a chronic blindness of vision which conjures up imaginary joys and fears in proportion to lack of normal sight, who prevent India being true to herself and win her true place in the world, and who find a malicious and barren pleasure in hurling pen and ink and inkpot and lastly themselves against those who are at least as full of sincerity and patriotism and the true spirit of service and sacrifice as their high and holy and gracious selves are or can ever be.

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Dr. C. Muthu M.D., says that the only rational method of combating tuberculosis in India is to get back to the old life in villages and garden cities. When shall we learn to combine the blessings of the old life and the new life properly? What is the use of multiplying the means and instruments of life when plague and consumption steal away life itself? Is dying the best means of learning to live?

SCRUTATOR.

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

LATEST MEDIUM OF KALIPURUSHA.

The latest Medium or agent chosen by the ever-vigilant Kali is the truly (though racially not) Anaryan Dravidian agitator prompted by an open feeling of hatred towards Brahmanyam that is the ever-formidable enemy of Kali, and towards the Great Hindu Aryan community and Faith, the ever-full repository of religious philosophy and ever-unfailing fountain of Divine wisdom. You have been already given an idea of the present-day doings of this agitator. Beware of his doings, and don't victimise yourselves by being blindly led by his tall talk. He

will no doubt be making noise for some time to come. The great dispenser of the age, Kalipurusha, will have soon to find yet another agent, and thus he will go on appointing one agent after another till his own term of world-lease is over at the end of the Yuga, when Brahmanyam, our Vedic religion and a glorious remnant of our Great Aryan community will still subsist for the growing of the highly brilliant, truly spiritual world of the next all-dharmic Satya-Yoga. Let each one of us, who may not be able to be Muktas before-hand, try our level best to be one of the subsisting few, the Divine chosen seeds, the fathers for the coming spiritual Yuga. Let us not yield to the temptations of Kali and be blown away from out of our Dharmic paths of true spiritual progress by the puzzling whirlwind of his many-sided destructive activities, all through his agents who live amidst ourselves.

Responsibility of Brahmins.

I have in particular to address you, my Brahmana co-workers, in reference to the bettering of our whole Hindu community, the preserving of our religion and the benefiting of our country. If you are able to see, and you must see as you are "பார்ப்பான்கள்," the true cause of the present conditions, you will at once discover the way for remedy. In fact, you are yourselves primarily responsible for the present state of things, and it is your duty to undo, at all cost, the mischief of your own making. You, occupying the foremost place in the Aryan society, neglected your own Svadharma, and this led eventually to the giving up of Svadharma by all in the community. You set the bad example yourselves, and worked confusion into the order of the whole Hindu Society. You may say you are keeping up certain forms and still observing certain ceremonies which all preserve Brahmanyam in you. It is doubtful whether what you say is wholly true. Even then, you cannot wholly deny that some of us at least are keeping up such appearance more because our worldly interest also is served by our continuing to be Brahmins, if not from the point of view of material benefit, at least from the point of view of our innate feeling of vanity. Without taking offence at the insinuation, tell me please how many of us are daily reminded more of our Brahminical duties than of our so-called superior social rights when we think of our relation to Non-Brahmin Hindus. Perhaps very few: I shall not say 'None.' Your Brahmanyam comes to great prominance when your vanity is tickled. When, however, the occasion arises for the strict performance even of your own personal Brahminical Dharma, it is performed no doubt in a way, but rarely strictly to the letter of the Sastra. Questions of personal convenience all arise then, and such questions are almost invariably solved in favour of such convenience whether real or unreal. When you, who ought to be the spiritual guides and dharmic heads of the community, neglect your Dharma, fail to study your Vedas, and when you show signs of no qualifications in you to be teachers and guides for others, how dare you find fault with the Non-Brahmin agitator if he condemns you though on also other grounds not real? How do you expect him to know better? In attempting to create a split he is only adopting one of the ways of Kali's mischief. Have you not yourselves yielded to that way sometimes? How do you account for the separate existence, among yourselves, of so-called Veera-Vaishnavas, Veerasaivas and other bigoted sectarians, each class looking askance at the others? The measure of their Bhakti has unfortunately to be determined, in a great many cases at least, not by a consideration of their devotion to their particular Devatas, but by the degree of their hatred towards other Devatas. In the other Yugas also there have been Siva-Bhaktas and Vishnu-Bhaktas; but, never was hatred an element of their Bhakti. Your religion ever was and is only one, and having one Supreme Being, although for the purpose of Upasana or devotion each individual has been left to worship which-ever Vibhuti or manifestation of that one Being might be attracted to his heart according to its inclination or Vasana. The bigots of the age, claiming, of course, to be Hindus [Hindus it must be remembered, are those (I am not referring to the Hindu Law Hindus, but genuine Hindus alone) who are not only born of Hindu parents, but are also Vaidikas and Smartas strictly so-called, that is to say, those guided in practical life by the Sastraic rules of Dharma prescribed in the Vedas and in the Smritis], have so far gone down in their sectarian fall, and have so much changed their very manners and customs, and sought to introduce into our ever-

pure, all-saving religious system the un-Hindu and banefully poisonous contamination of proselytism even, to specialise and strengthen their sectarianism, that they have largely ceased to be the followers of the Vedas and the Smritis, and have even gone to the length of openly admitting that they are no Smartas (Smriti-followers), a most suicidal admission made without grasping all its implications including the actual falling away from the very Hindu fold. Kali's chief method of work seems to be split-making. No Gods were newly created, and no Upasanas newly dictated, after the beginning of this Kaliyuga. Plurality of Gods and plurality of the ways of propitiating and adoring them have always been in existence in all Yugas. No such plurality ever was a cause of split in the other Yugas. Differences no doubt there were in the matter of expounding the philosophical aspect of religion, but such differences of opinion never affected the practical side of the Hindu life which was uniform throughout. All realised, more or less equally, that the Gods, though different for the purpose of worship, were all but greater or lesser representations of the one Supreme being who alone was the true God, and besides or beyond whom there was or could be nothing in existence. It was after Kali began to reign, bigoted sectarians arose with wide depths of difference among them in theory and in practise as well. It was left to the genius of the great Sri Sankaracharya at one time to bridge the broad gulfs of seemingly hopeless differences seen among the six great sectarian Schools of his day by purifying them all of their un-Vedic and un-Smarta excrescences, and by reconciling them to one another, as far as possible, on a common ground of mutual toleration, and this superhuman feat of re-establishing these six schools again on pure and proper basis, without being inconsistent with the Hindus' Vaidika and Smarta Dharma rightly earned for the great Acharya the well-known names of "Shanmatasthapanacharya" and "Jagadguru." Even the mighty work of such a great soul, as days passed on, has been considerably annulled by the all-powerful Kali who seems to have verily an inexhaustible store of split-making instruments and means under his control.

OUR PRESENT DUTY.

Our duty now is, in our own humble, possible way to bring about, among the present day apparent irreconcilables, a proper, mutual understanding of their respective aims and objects, an immediate purification or correction, by right means of such aims and objects if there should be found anything impure or condemnable in them, and an unshakable and indivisible esprit de corps among us all Hindus founded firmly on mutual, hearty love and co-operation obtaining among certain modern associations of materially inclined men who are experts in mere dry etiquette. We Hindus should, on no account, forget that we all have a unique, supreme, common, spiritual goal, a goal far far beyond the lesser, ordinary goals of other world-bound nationalities. The ways to reach that goal are clearly defined for us; and we have only to properly qualify ourselves to go by them.

BRAHMIN TO IMPROVE FIRST.

You, Brahmanas, It is very necessary and urgent that you should qualify yourself first. If you improve, the others, including the most refractory Non-Brahmins, will soon improve also. However much a few of them may seem to abuse you now, they cannot but follow you if you go by the right direction with your heart full of love and pity for them, and bereft altogether of even the slightest tinge of hatred towards them. No argument is needed to prove this, nor is it possible at this stage. It is mainly owing to your fall the others are found now, as they are, in a spiritually wretched condition. It is yet in your hands to either save yourself and all with you, or spiritually damn every one beyond redemption. Your lamentable ignoring of the spiritual side of your Brahmana life and your consequent neglect of even your Nityakarma, the necessary and compulsory portion of your Sastraic daily Svadharma, have wrought so much confusion in the Hindu Society that its very foundation "Chatruvarnyam" is now seen preserved only in name.

(To be continued.)

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The Myth of the Dravidian Race.

[By K. S. Ramaswami Sastri, B.A., B.L.]

I shall now refer to the results arrived at by the new school of self-boastful scholars whose love of originality is more than their reverence for truth, whose sole aim is to establish by intellectual jugglery and legerdemain that the South Indian Non-Brahmins are a Dravidian race who had attained a high state of civilisation before the Aryans came and spoiled them, and who would rather claim a Mongolian *origin* than an Aryan *connection*. They would even throw dirt on the fair name of Rama to gain a worthless verbal victory. They would derive "Rama" from *Irul* (darkness) and say that the Rakshasas were Saivas and were more civilised than the Aryas. They say further that the Rakshasas were monotheists while the Aryans were polytheists and that the Rakshasas formed the Tamilian race. I shall show later on how this is mere speculation run mad and that these erroneous and ludicrous views are the result of a misreading of the *Ramaayana*. These views of crude latter-day scholarship are due as much to a phenomenal ignorance as to a fanatical hatred of other sections of the Hindu Community. I shall refer here to a few circumstances to be remembered in this connection. The earliest grammarians, philosophers, and spiritual heroes of the so-called Dravidian race were Brahmins. The Pandyas claim descent from the Pandavas and the Cholas claim descent from Sibi. The Pandyan and Chola kings took part in the great Mahabharata War. We cannot accept as correct the view of Mr. Srinivasa Iyengar that these kings were then ruling over small districts in Upper India. The Pandyas and the Cholas are mentioned even in the Ramayana of Valmiki as being in the south of the Peninsula. I do not propose to go here into the question as to which was the prior work—the *Ramayana* or the *Mhahbharata*. In the absence of any reliable evidence to the contrary the universal tradition which says that the Ramayana was prior to the Mahabharata may well be accepted. Mr. J. W. M'Crindle says: "The kingdom of Pandion, which was situated on the southern extremity of the Indian peninsula, was founded by an Aryan race whose ancestors had occupied the regions watered by the Jamna. This may be inferred both from the name of the king and that of his capital which was called Madura after the celebrated city which adorned of old as it does still the banks of that great tributary of the Ganges" (*Ancient India*). The *Tholkapyam* refers to a tradition that the Tamils were the Dwaraka families brought to the south by Agastya. One of the principalities said to have been founded by him was Dwarasamudram in the Mysore state. The new scholars above referred to, in their anxiety to disown the Aryan connection and influence, would say that the Dravidians came by sea from Assyria and Asia Minor. There is no evidence that the Tamils had an immense navy at the time of the assumed migration, though the Tamils seem to have had maritime intercourse with the Arabs and the Romans for commercial purposes. There was a Roman settlement at Madura and a Greek settlement at Kaveripatnam. But this does not show that the Tamils came from Assyria by sea. Indeed the Tamil word for ship (நாவாய்) seems to have been derived from the Sanscrit word *Nava* If the theory of immigration by sea from Asia Minor be correct, then history, traditions, and philological testimony must be wrong. In fact the author of Madurai Kanji says that owing to the power of Agastya the Tamil country was saved from conquest by Ravana. Yet Ravana is sought to be made out to be the embodiment of the genius of the Tamil race! I shall expose later on the various absurd theories advanced about the Ramayana. Mr. Srinivasa Iyengar in his eagerness to run down the theories of the new school would say: "They (the Rakshasas) were demonstrators and hated Siva, an Aryan deity, and their king Ravana who treated Siva with contempt had his ten heads cut off by that deity." This view is as absurd and opposed to fact as the theory which it controverts. I shall deal with the whole question at length later on.

Mr. Srinivasa Iyengar holds the view

that the Dravidian race came into India from Asia Minor and that the Brahmins alone out of the Aryans came into South India. The fact that in specific instances the Tamil kings invited Brahmin colonists and gave them grants of lands does not show that only Brahmins came into South India or that they came in at all from the distant north of India. One fails to understand why Mr. Srinivasa Iyengar should leave out of consideration the reference to the skilled artisans from Magadha, mechanics from Maratam, smiths from Avanti, and carpenters from Yavana who were found in the city of Kaveripatnam before its destruction in the second century A.D. I fail to see also why the traditions already referred to about the descent of the Pandyas and the Cholas and the traditions as to the Travancore kings should be thrown overboard. Mr. Srinivasa Iyengar's concession that the Brahmans and the Non-Brahmins of the Tamil country belong each to a distinct race is not based upon any rational evidence. It is a pity that much has been made of the regional classification in Tamil book into *Neytal*, *Marutam*, *Mullai*, *Palai* and *Kurinji*. It throws no light on the question of the caste system in South India at all. Regional classification like occupational classification could throw no light on this point. The use of it to show that there was no caste system in South India is the very acme of absurdity. Mr. Srinivasa Iyengar's view that the Brahmins raised by a kind of social fiction certain castes indispensable to them to a high place in the social scale while degrading others is a view utterly unsupported by evidence. The evidence and probability in support of the view that the Pariahs and other polluting castes represent the descendants of races outside the Aryan social system should be borne in mind. Some attempt was made to bring them into the Aryan fold as Panchamas but there seems to have been no real and completed fusion. I shall not refer at length here to this matter or to the question of the right hand and the left hand castes. This cleavage has nothing to do with the questions of race. The division into *Vama* and *Dakshina margas* is another obscure question. There is not even a tittle of reliable evidence to show that the Aryans thrust their caste system upon a community that had no caste at all.

In regard to the Tamil alphabet we have as yet no definite data. It is impossible to know anything definite now *re* the origins of the Grantha alphabet and the *Vatteluthu*. Dr. Caldwell thinks that the Tamil *Vatteluthu* was borrowed from the earliest Sanscrit. The theory that the Tamils brought it from Asia Minor and even imported it to the Indo-Aryans is an assumption unproved by any facts. Mr. Srinivasa Iyengar says that the Telugus and the Canarese have been using an alphabet having its origin from the Brahmin of Upper India and that the Tamil alphabet had not a similar origin and evolution. Rai Bahadur V. Venkayya, Epigraphist to the Government of India, shows that Brahmi or Asoka inscriptions exist even in the Madura and Tinnevelly Districts and that this militates against the theory of the indigenous origin of the *Vatteluthu* alphabet.

Whatever may be the truth as to the origin of the Tamil alphabet, there are certainly points of dissimilarity between the Tamil and the Sanscrit languages. Tamil is said to belong to the agglutinative group of languages while Sanscrit is a member of the inflectional family. In respect of number, gender, moods, tenses, etc., there are various differences between the two languages. But all this throws no light on the question of racial origins. If the Brahmins who now speak Tamil in South India can have given up their hereditary Sanscrit or Prakrit, one fails to see why the Sudras of the South of India may not have done the same thing. The right view seems to be that from the Saraswati region the Aryans extended in all directions, that those who form the Hindu Community in Southern India are Aryans, having come down in various batches from time to time, that the languages prevailing among the aboriginal races were adopted as these were many and the colonists were few; that in course of time the virile race grew in numbers but did not revert to the old Sanscrit or Prakit langu-

ages, that the aboriginal races had perhaps no alphabet or literature; that the incoming Aryas had two modified alphabets (Grantha and Tamil) based on the old northern alphabet; and that the above-said speculations as to the Dravidian race and its home are utterly fanciful, unproved, and worthless.

(*To be continued.*)

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

The public audience desired by the Gopis was, readily granted, but when they obtained it and were in the face of the Lord, the prayer which they had wanted to prefer was forgotten and they found themselves lost at once in his tender beauty and effulgence Yes, it is only when we shut our eyes to the Lord, that other things glitter and fascinate us. In His presence He will be the all in all, and our other desires will vanish and be nowhere. So great, indeed, has been the love roused in some of the eminent saints by his charming appearance, that they have even forgotten the relationship of superior and inferior, of protector and protected, and blessed him, the Lord, and omnipotent, the most notable instance of such saints being Peri Alwar, the father of our saintess, who sang the famous little poem of Tiruppallandu. The Lord may be contemplated in two aspects, his स्वरूप (being) and his सौकुमार्य (tender beauty). When a person thinks of his Svarupa, he looks on him as the protector and himself as the protected, but when he thinks of his Saukumarya (tender beauty), the position is entirely reversed. The former is the stage of knowledge (परज्ञान) the latter that of extreme love (परमभक्ति), love which transcends the highest knowledge and holds even the all highest and all-prevading Lord in its lap. The charming personality and the attractive movements of the Lord overpowered the Gopis and in the immensity of their love, they began to recollect his glorious exploits and pour forth their blessings on him in the twenty-fourth Stanza. They thought of his lotus-red tender feet that once measured the dust of this world, of the prowess that conquered the beautiful Lanka, of the fame of kicking the Sakatasura to death, of the dexterity with which Kapithasura was killed by flinging Vatsasura at him, of the graciousness which raised the Govardhana Hill in protection of the shepherds and their cattle, and of the spear in his hand which decimated all enemies, and blessed one and all of them, and it is only at the end of the stanza that they make a slight reference to the parai the object of their ostensible prayer. This prayer is somewhat elaborated in the next stanza, in which they implore him to grant it, after himself removing the obstacles, if any, in the way, and in the twenty sixth stanza they enumerate what all they need for the vratam, milk-white conches similar to the Panchajanyam, whose sound would redound through the whole world, the big parai, his blessing-singers, the standing-lamp, the flag, the canopy and so on. The twenty seventh stanza deals with what they would get by the performance of the Vratam. They would be ornamented with bracelets, with armlets, with earrings, and pendants, with padagam (leg ornament) and so on, and be dressed in the best of clothes and they would all mingle and sit together with the Lord and partake of the Elysian food, the clarified butter thereof running down through their elbows.

The objects prayed for in the twenty sixth stanza and the enjoyment spoken of in the next stanza are of course, figurative, and they really refer to the attainment of god-similarity and the enjoyment of the highest bliss along with God, of the soul freed from this samsara, or cycle of birth and death, by the grace of God, which are dealt whith in the *vedanta*, in the well-known and leading passages of निरञ्जनः परमं साम्यमुपैति and सोऽश्नुते सर्वान् कामान्सह ब्रह्मणा विपश्चिता— respectively, among others.

We have reached the last stage and the end is in sight. How beautiful and apt and complete is the allegory of the poem! What vista it opens to our imagination! The entire science of the soul dealt with in the Vedanta, is here presented in a nutshell and in a most attractive from. The gopis are the faithful seekers after Him, who is both strong and gentle, just and merciful, far and near, comprehensible and incomprehensible, known and unknown. Their opportunity was the creation of the Lord. It is the blessed day on which they start on their journey. They give up their small selfishness—that is all

they do. Not to pander to the unstable and ever-changing flesh, and to concentrate on the unchanging reality, how sensible and logical! Can we not do this? Can we not at least cease to hate and deride the Lord? When that is done the burden is cast on the Lord and He gets to work at once. The further stages are rendered easier. Evil recedes and disappears and good spreads itself everywhere. Even the mighty *Avidya* which knows no origin and which accounts for our mistaken notions about *I-ness* and *mine-ness*, must vanish, leaving no trace behind. Fellow aspirants join together in a friendly band in furtherance of the common object. The guru is sought after and found and through him they obtain the grace of the Almighty and are enabled, by proper stages, to cross all the material *avaranas* (covers) and reach the highest *loka* or plane, variously called the *Tripad Vibhuti*, the *Parama Vyoma* or the *Parama Padam*, where *Nityas* (the ever-free) and *Muktas* (the freed), in god-like forms, eternally enjoy the common heritage and brithright of all souls, the unblemished and limitless Ananda or bliss of the repository of all the auspicious qualities, the benign Lord of Sri. The aspirants are purged of the root of their bondage, and the forced contact with coarse and contemptible matter, once and for ever, before entering on the last stage and, shine forth in the unstained and pristine glory of the immortals. The most cordial and reverent welcome of the hosts of immortals is at once extended to them and they are taken to the very presence of the Most High, who receives them with the utmost kindness and love and makes them His own, and they then mingle and become one with the innumerable *sooris* who eternally sit at His lovely feet and enjoy without any break or interruption the indescribable pleasure of serving Him, with overflowing love and affection.

(*To be continued.*)

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

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Reviews of Books.

The Dream Problem: A Symposium: Edited by RAM NARAYAN L.M.S. Delhi. Rs. 4.

This is a remarkable collection of the views of various thinkers on the dream problem. Mr. Alex. Hill says about the temper of the scientist: "And when his four-year-old daughter, kissing him good-night, asks, 'Daddy, where do I go to when I go to sleep? Do I go away from myself and come back again in the morning?', he answers humbly, 'I do not know'". The topography of dreamland is difficult to realise and describe, as the realities of the outside world which act as a check upon the impetuosities of the mind disappear in sleep. Every solution in the book emphasises one aspect or another of the dream state. Babu Shivbarat Lal Warman gives thirteen causes originating dreams. The first part consists of 19 solutions of the dream problem by Indian contributors; the second part consists of 31 solutions by foreign contributors; and the third part consists of contributions by the editor himself. It will be impossible to discuss these views in detail here. The solutions of the state of dream resolve themselves into three broad types as pointed by the learned editor at page 278. The book is a very valuable contribution towards the elucidation of one of the most bewildering and wonderful of the aspects of the individual consciousness.

Dharmambal— An interesting Tamil Novel By Pandit V. K. SUBRAHMANYA SASTRIYAR Published by the Sri Vidya Book Depot, Triplicane— Price As. 10.

We have pleasure in commending to our readers this interesting Tamil Novel published in two parts. One of the first things that strikes the reader is that it is not of the type of some modern Tamil Novels which indulge in all sorts of attacks on our immemorial social customs and paint a picture of social rebellion and disruption. In this respect 'Dharmambal' makes a healthy and refreshing departure as it consistently maintains the Hindu orthodox position and rightly attempts to show its rationale throughout. Not one of the characters but sounds the true note of warning against the reformist—rather, revolutionary— tendencies of the age

which are opposed to the genius of the Hindu race. the habits of plain living and high thinking inculcated in our holy scriptures are fully represented in the persons of the hero and heroine, their very names—Dharmarajan and Dharmambal are significant. Dharmambal is the model of Indian womanhood with all its acknowledged graces. Learned yet beautiful in her simplicity, rich yet not ostentatious, strong in her resolves and fiery in her chastity, yet tender in her affections and womanly in her habits, she keeps the treasure of her character untarnished through all the trials of her life; and all her actions are the flowering of a soul which yearns for the highest perfection in human life and conduct. Not less eloquently is the hero portrayed. His learning, his shrewdness, his presence of mind in the face of crowding difficulties, his devotion to his parents, the purity of his love which would not brook the siren charms of Ratnavalli, his sense of justice, and his adherence to Dharma— all these shine forth in bright relief against the dark background of his life's bright Many are the difficulties thrown in the way of the happy union of this couple by the evil folk of the story like Meenakshi, Pattabhiramier, and Sundaram: but these folk are soon brought to book, and the union is brought about to the joy of all. The good folk like the virtuous Savitri, Kameswara Sastri, and Police Inspector Venkataramier take their due place beside the hero and heroine. The story moves with breathless interest, and though the style is somewhat learned, the book is replete with great Hindu maxims and ideals of virtue and service. Especially eloquent and humorous is the almost universal denunciation of the dowry system. The book has the added attraction of a very spirited introduction from the pen of Mr. Subrahmanya Bharati. The book can be read with pleasure and profit by every Hindu boy and girl, and herein will lie the reward of this very praiseworthy endeavour of the author to inculcate high moral lessons in the minds of the young.

The Title page and Contents of the 1st Vol. of the Hindu Message are now ready and copies will be sent free to such of the subscribers as require them along with the next issue.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

"Down with the Bastille, *viz.* **Marriage."**

Sir,

The above is part of the gospel of the National Education movement. The Chairman of the Executive Committee, and a man-secretary are in converse ways performers of divorce. The Divinty Mr. C. W. Leadbeater's "Man, How, Whence and Whither" is being translated into Tamil, to be used as a holy book in the National Institutes. In that book marriage is regarded as a degradation from which freedom is to be worked out. Though the movement is purported to arrest denationalisation, its immediate business seems to be to meddle with women—who are the least denationalised section of the Indian population. Women's schools are to be started; the application of the factory system of education to women is certainly non-national. Miss Noble (I daresay, of non-Indian birth) is to conduct the education of women in Coimbatore. The inconsistency will be consistently repeated elsewhere also.

The coming Christ is to be borne by one of the nationally-educated women. The women will be hence-forth privileged to experiment with men. Connections off and on, disconnections ever and anon, will be the order of the day; the immense privilege of giving birth to the coming Christ will be sought after by all as candidates. What good times we are coming to!

But I may be permitted to deny that all that is national.

Coimbatore. V. MAHALINGA IYER.

Free Education.

The Mysore state has made primary education free and is considering the question of making University Education also free at least to the residents of the Province. It is hoped that this is only the first step in the progress of reform and that the next step will be to throw open the doors of the University free to all who may seek admission thereto, irrespective of their place of birth or residence.

It is highly to be desired that Travancore and other Native States take early steps to follow the excellent example that Mysore is setting.

At the present time there is much of discussion going on about the merits of the new scheme of National Education. Among the objections raised against it in some quarters, one is that the public is kept in the dark about the details of the scheme. Hostile criticism will be considerably disarmed if the promoters of the scheme will make an authoritative declaration that under the scheme of National Education, all education, high as well low, general or technical will be entirely free and that no fees will be charged at all for the imparting of knowledge. The Hindu National ideal has always been against the sale of knowledge.

C. S. VENKATARAMA SASTRI.

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